l: Kroeber E-5 (1901) 1908
NQ13 Gros Ventre NQ13

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side of the bundle, it is said. Except at such ceremonies as this, only the keeper could touch the pipe.

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Pipes were sometimes given to other tribes, and were sometimes received from them. Sometimes they were carried by war-parties. One of the three pipes still in existence is said to have been given by the Cheyenne to the Crow, and by the latter to the Gros Ventre, when peace was made between the two tribes. The stem is ornamented with feathers, weasel-skins, and at the end with a bunch of eagle-feathers. The sacred pipes were kept wrapped in many pieces of skin or cloth, and hung up in the tent. In good weather they were hung on a stand of three or four sticks, behind the tent. The keepers of the sacred pipes observed stringent rules. They could not eat of the head or back of any animal, nor of any part of the white-tailed deer, nor any eggs. They were not allowed to bathe, or to paint (except red), or to take the ashes out of the tent. They had to smoke in certain ways. They did not eat dogs, or allow them in the tent; nor did they let dogs touch them, or walk over their legs, or walk before them, while they were smoking. The keepers of the sacred pipes wore their hair uncut and uncombed. They could not cut it until they had given the pipe to another keeper. The hair was worn tied in a bunch just above the forehead. Fig. 42 shows such a bunch of matted hair, said to have been that of the grandfather of the father of the man who was the oldest in the tribe in 1901. This former keeper of the pipe became so old that he lost most of his hair, and the bunch shown was cut off by him before it should drop off. To this hair the later owner of the pipe, his present great-grandson, tied the first of his own teeth to fall out from old age: they are contained in a small cloth sack.

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Fig. 42 (50 1902). Matted Hair. Length, 41 cm.

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l: Kroeber E-5 (1901) 1908
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778 The sacred flat-pipe was also used in the sun-dance. It was once captured in war. Then the man who took it had bad dreams, until the pipe spoke to him in his dream and said, "Return me, or your tribe will be [728] destroyed." Then this man brought back the pipe, and his tribe made peace with the Gros Ventre.

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782 The making of a sweat-house was not restricted to certain persons. A man wishing success in war would make a sweat-house for another person, in order that he might accomplish the deed he had in mind. Or, if a person was sick, one of his relatives might pledge to make a sweat-house for him, just as he would a dance. In this case the sick person himself would not necessarily use the sweat-house. On the other hand, a doctor might prescribe sweating for a patient, and in this case the sick person would enter the sweat-house.

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Fig. 43 (50-4288). Sweat-house Tail. Length, 36 cm.

About twelve or fourteen willow poles were cut for the sweat-house. The entrance always faced the sunrise, and a small cottonwood-tree was erected in front of it. To this, calico or other property was tied by an old man as a gift to the sun. The cloth was partly blackened, the corners being rubbed with charcoal.

When all the participants were inside, the blankets were pulled down and the house closed tight. Water was poured on hot stones, at first five times. Thereupon the lodge was opened at the entrance and at the opposite west end, and the people cooled. It was then closed again, and this time water was poured on the rocks seven times. After cooling once more, water was poured on the rocks nine times. The fourth time, the man that poured the water could put as much or as little on the stones as he wished. After the fourth time, the participants came out and bathed. [757] If they were suffering from pain, they whipped that part of the body with buffalo or horse tails. This practice made the heat greatest at that point, much as if it were beaten into the body.

2: Flannery E-5 (1940-1948) 1953
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have someone come back a real hero, and, although such a promise to torture oneself could be made in regard to other relatives, "it was usually a sister who thought so much of her brother who did that." Other forms of sacrifice which a girl might practice on her brother's behalf would be to take a fine robe, or something else of value, and stick it on top of the lodge saying: "I offer this that my brother may come back with good luck, bringing something fine from war." This could be even more specific in that a girl could offer, say, the tip of her finger, if her brother would bring back a particular thing, such as a scalp or a horse or a weapon. Again, should her brother be ill or wounded, a woman would be exceedingly concerned and might go so far, as in one case recorded, of promising that if he should recover she would join the Women's Lodge—"which was considered a great thing to do for your brother."

Usually a man would have some voice in regard to his sister's marriage and, if he were the one who made the arrangements, he received the larger share of the bride-price. It was said, too, that a brother would be especially concerned regarding his younger sister's moral conduct and might take it upon himself to keep her in line. Although parents would feel the disgrace of an erring daughter, a brother was expected to react violently. If her husband failed to punish his wife for adultery, her brother could kill her. Some instances were given, too, in which the man took his own life indirectly, by riding into the midst of the enemy without taking any precautions, because he felt so keenly the dishonor his sister who was unfaithful had imposed on him.

Maternal Uncle and Paternal Aunt

"Because a brother and a sister thought so much of each other, they were expected to be good to each other's children." If a woman had several brothers, it was the eldest who assumed the duties of the maternal uncle and his relationship with his nephews was a direct one. Should the eldest brother be unable to undertake the responsibility another brother or male cousin was expected to do so.

The maternal uncle was supposed to watch his sister's children closely even though her husband was on the scene. If he did not